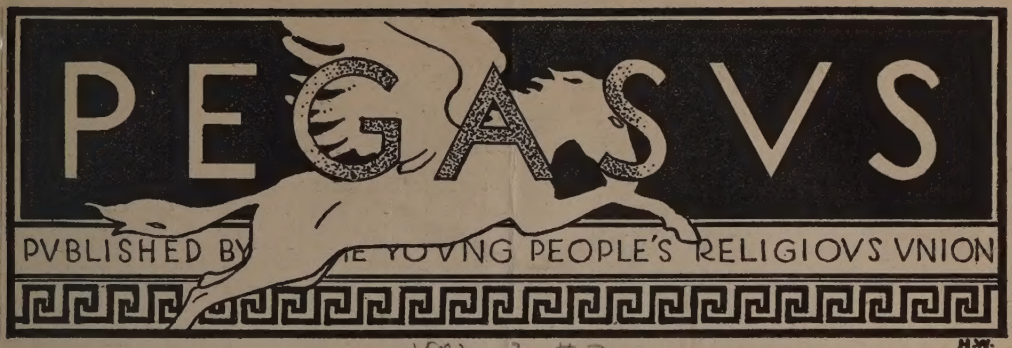

VOL 2 #2

The Search for Religious Unity

BY ALFRED W. MARTIN

Leader, New York Society for Ethical Culture

By way of clearing the ground and disposing of misunderstanding as to what is meant by the topic, let me say that our concern is not with an ideal basis of fellowship for a religious society, nor a bond of union that can unite in one organization people of differing creeds. Rather is ours the wider, larger quest for the road to "togetherness" of all religious movements. Our ideal is nothing less than a world-union of all people of good-will; our sovereign spiritual passion is to get away from the evils of sectarianism as we see them in the great religions and in their sects, and we cherish this fervent desire in order that the supreme business of life, the "ethicizing of human relations"—in the home, in the vocations, in the state, among the nations—may be co-operatively and adequately promoted.

Since the beginning of the Twentieth Century, a great wave of demand for union has been sweeping over the religious world. Clerics and laymen, of conflicting persuasions and fellowships have joined in the cry for a truce to sectarianism and abolition of the evils which it inevitably generates.

Within recent years we have been made familiar with Sunday evening union meetings held by representatives of Christian and Jewish communions for the discussion of social questions and the promotion of civic welfare. We have seen Protestants standing shoulder to shoulder with Roman Catholics in upholding the integrity of the family. Quite recently a group of New England churches—all of them founded over a century ago for the propagation of their conflicting creeds—voted to unite on week days for furtherance of the moral interests of the community.

When in the distant future, the sects great and small shall have become thoroughly ashamed of their sectarianism, and all their petty and puerile claims of supremacy and universality shall have been set aside; when all religious bodies shall have unfeignedly acknowledged themselves as merely parts of a whole, organs of an organism, then another World's Parliament of Religions will be convened to establish religious unity on the principles of co-ordination and subordination as manifested in every organism, with the one common purpose of promoting the supreme ideal all within itself, as parts of a higher whole. In the cast of the sects that higher whole is, of course, the great religion from which each sprang. But where it will be asked is the higher whole to which the great religions themselves are to be subordinated? I must answer frankly it has as yet no objective existence. It exists only in the minds of a few isolated thinkers as a dream, a vision, as the germ out of which the true and organic unity will eventually be evolved. Nor indeed should this fact be at all surprising because we have an exact parallel to it in the history of the United States. In 1783 there was no such objective reality as the nation of the United States. The nation existed only in the minds of Thomas Jefferson, Thomas Paine and their political co-workers as a dream, a vision, as the germ out of which the organic unity of states would eventually be evolved. In 1783 there existed only a loose federation of 13 independent colonies, but no higher whole to which they could be subordinated. But when in 1787 these thirteen colonies, through their representatives, agreed to act co-ordinately and to subordinate themselves to a higher whole expressed in the Constitution of the United States then the dream, the vision, of a nation of the United States became a concrete fact. In other words, the nation of the United States shaped itself out of the thirteen colonies by their subordinating themselves as organs to their higher organism. Similarly the inexorable condition of religious unity is a like voluntary self-subordination of the religions to their higher whole which may yet find expression in a constitution or bond of union of the separate religions, even as the sects of Christianity find their higher whole expressed in the common bond of fealty to Jesus Christ.

It ought to be clear then, that such unity as is contemplated does not imply or anticipate uniformity of belief, or of ceremonial, or of ecclesiastical government, any more than the organic political unity of the forty-eight states involved uniformity of all statutes, or rights, or customs. In both unities the existence of diversities is presupposed. Uniformity is usually the high road to spiritual death while unity in variety means life. The very last thing to be expected by believers in religious unity is a uniform religion in which all that is distinction in each of the historical religions has been obliterated. The melting-pot idea is every whit as abhorrent in religion as in politics. We Americans are accustomed to look upon the melting-pot as a despicable simile wherewith to describe America, for we know that each of the nations represented in our hetero-

(*Continued on Page seven*)

The Thrill of Being A Religious Liberal

By MARIAN I. LORD

Middle Atlantic States Vice President, Y. P. R. U.

One evening this summer a group of young people sat discussing plans for their society for the coming year. This society, like many others, had had its successful years and its years which were more than below normal. The one just past had been quite disastrous, the society merely maintaining an existence. With the coming of some new "live-wires" things had improved considerably. The discussion hung around the topic of ways and means,—dances, dramatics, etc. The lack of success along certain lines in years past was discussed pro and con, back and forth and finally one person asked, "Well, has the group any right to expect to exist if it isn't a social success?"

After a while, one of the group, a member of the society but not of the church,—a Catholic by faith, brought the matter down to rock bottom by saying that it seemed to him that a young people's religious society surely ought to have a vital connection with its church. It took a member of the oldest Christian church, famous for its successful methods of organization, to discover a fundamental truth to the group.

Perhaps it sounds "stuffy" to talk about emphasizing the religious foundations of a Y. P. R. U. Perhaps some of us get uneasy and wriggle in our chairs when somebody starts talking about religion or anything serious in a Y. P. R. U. The impulse may be to say "Good night!" and edge out of the room until the dry part is over and the fun begins. Still, that is one of the places where Unitarians fall down hard. We seem to be ashamed of being enthusiastic about religion. It is quite permissible to put on brakes lest we fall into "evangelical ways." Yet there is no reason why we can't be sincerely enthusiastic. The first real experience I had with a live young people's group was when, as a "religious tramp" in Washington, D. C., I was a member of an Epworth League. That League went into everything with "wim, wigor and witality" and no Y. P. R. U. I ever have known was, in its way, any more successful. At the bottom was religious enthusiasm.

In any town, large or small, there are plenty of societies, or unorganized groups, whose purpose is purely social and where dancing, dramatics, or cards, constitute the chief activities. By the same token, shouldn't a Y. P. R. U., to be successful, be very sure that one of its foundations is a religious one? As to what "religion" may consist of, that is up to the individual group. The "religious activities" of a group in rural Maine may be quite radically different from those of a group in metropolitan New York. But we may safely say that it has some reasonable connection with the foundation on which a liberal faith is built,—that surely admits of wide interpretation.

And what has this to do with the "thrill of being a religious liberal?" Merely this. Most of us are in Y. P. R. U. groups because deep down in our hearts, we really get a great satisfaction from moving in an atmosphere where the right and privilege is ours to use both our hearts and our heads in our churches without the fear of any superimposed authority. To a New England Unitarian, being a Unitarian is taken as a matter of course. In New England the Unitarian comes as near being an "accepted" church, one might say, as anywhere. (You know it is all right for one person in a family to talk about another member, but woe to an outsider who does. So having been brought up a perfectly good New England Unitarian with Unitarian ancestors as far back as they made 'em, I am within the family!) We New England Unitarians take our atmosphere of religious tolerance too unthinkingly, but we New York and "provincial" Unitarians are merely a drop of liberalism almost but not quite lost in a sea of indifference, opposition and "fundamentalism." A famous New York Unitarian minister says "A person has to be a religious enthusiast to be a church worker in New York." If anyone thinks being a Unitarian is dull and isn't worth much, let him come to New York and be a pioneer. Or let him go out West or down South where, in many places, to be a Unitarian means social ostracism. There is plenty of chance for adventure, and martyrdom if one likes, in being a liberal.

Ahead of a live and militant Unitarianism lies a future full of countless possibilities. That future will be in the hands of the present members of the Y. P. R. U. Why not lay the foundations now? Why not let a little of our religious enthusiasm out and let it work for us? Why not have the thrill which is rightly ours from being pioneers? President Morgan of Antioch College, says a person isn't entitled to a thrill unless he has earned it by satisfactorily executing a task. Surely we earn our thrill if we sincerely and steadfastly labor for religious freedom.

I once had an uncle who was a faithful church worker in a small New England town. One day, being discouraged, he asked the Catholic priest of the town why his people came so regularly to church. "Because," replied Father Martin, "they have something to be loyal to." And so we can take another lesson from the Catholic Church. While we may not be able to be loyal, as the Catholics are, to nineteen centuries of an established authoritative religion, we can be loyal to the principles of absolute freedom in pulpit and pew and to the right of religious tolerance. This will bring us untold thrills.

Metropolitan Federation Holds Successful Rally

The Metropolitan Federation held a very successful rally at the West Side Church on Tuesday evening, November 2nd. About sixty young people, representing eight different societies were present, and all declard that it had been one of the best rallies held thus far in the Metropolitan District.

During the evening election returns for New York State were joyfully announced from the platform by our Y. P. R. U. Vice-President, Marian I. Lord, who, as a staunch Democrat, was visibly elated over the re-election of Governor Smith. Those who had voted the Republican ticket made just as much noise in response, but of a slightly different tone, unless our ears deceived us.

The Metropolitan Federation feels grateful to the West Side Unity Club for the very enjoyable afternoon and evening spent as its guests.

Northeastern Youthful Unitarian

Deerfield, December 3-5.

In ye olden times, the Indians scalped and massacred the inhabitants of Deerfield, Mass. Now times have changed and the descendants of the survivors from those massacres will more hospitably entertain Unitarian young people from the northeastern states. A new project, a mid-year conference of local Y. P. R. U. and federation workers will meet there for a three-day session, December 3-5. The tentative program is as follows:

Friday evening—Welcoming address, Mr. Wellman, minister at Deerfield. "What—we're—here—for—speech," Charles Bolster, President Y. P. R. U. Informal social.

Saturday morning—Cook's tour of Deerfield.

Saturday afternoon—2-5:30, conference; 6-7, supper; 8:00, inspirational speaker; 9:00, dancing, followed by Candlelight Service.

Sunday morning—Church service led by the young people.

Sunday afternoon—No formal program because of early departures.

All the meetings will be held at the church where meals will also be served. The Deerfield people will provide hospitality. Expenses will be between $7 and $8 to cover conference fee, meals, etc. Transportation cost additional to this.

This is a chance to supplement the ideas and enthusiasm you brought from the Shoals conferences. Be sure your group is represented. Details will be mailed out in a short time. If you have ideas for pertinent subjects for conference discussions, please send them to Frederick McGill, 16 Beacon Street, Boston, or Marian Lord, Unitarian Headquarters, Room 21, 299 Madison Avenue, New York.

OBJECTIVES
Or What Have You?

The church year has begun and probably almost all of our young people's groups have held at least one meeting since summer. Now is the time for each society to make plans to attain some definitely worth-while objective during the coming year. What that particular objective will be depends in large measure upon the local conditions which confront each individual society, but each group can and should get a goal which it is possible to attain, and then attain it.

The central organization and the several federations stand ready and willing to offer any suggestions which may seem adaptable to the particular problem on which advice is requested, and such suggestions can then be adopted or not; but give us the benefit of the doubt; we may be able to help you attain that goal toward which you have set your course.

Lastly, remember that the strength of the central organization is directly dependent upon the support, both moral and financial, which it receives from the local societies which are its chief constituents. If you believe in the Young People's Religious Union, do not be afraid to say so: if you are a skeptic, all we ask is a fair hearing; and as a permanent and effectual cure for any form of skepticism, may I suggest a liberal dose of Shoals Spirit(s). Old Shoalers have tasted this specific and know how palatable it is; the uninitiated are to be envied for the inspirational "medicine" which is in store.

CHARLES S. BOLSTER.
President, Y. P. R. U.

Y. P. R. U. Little Theatre
A Selected List of One-act Plays

Since the first task in dramatic production is choosing a play, the following partial list of plays suitable for Y. P. R. U. use may be helpful to those groups now planning a fall production. One or more one-act plays makes a very desirable program whether the group be inexperienced or advanced. Since such a program should be varied and well-balanced, I have classified the plays as Fantasies, Comedies and serious Dramas. "M" and "W" indicate the number of men and women in the cast. Most of the plays can be secured in pamphlet form from any of the play publishing houses. When in doubt, write Samuel French, 25 West 45th St., New York City. They are mostly royalty plays which is one evidence of their merit. Those who want the lower grade of non-royalty plays can readily find them—at least it shall not be said that I encourage such a choice!

Comedies—

Hyacinth Halvey, Gregory 4M3W
Spreading the News, Gregory 7M3W
A Pot of Broth, Yeats 2M3W
The Lost Silk Hat, Dunsany 5M1W
Fame and the Poet, Dunsany 2M1W
The Romancers (Act I.), Rostand 4M1W
A Marriage Proposal, Tchekov 2M1W
Overtones, Gerstenberg 4W
Tickless Time, Glaspell 2M3W
Suppressed Desires, Glaspell 1F2W
The Trysting Place, Tarkington 3M3W
The Ghost Story, Tarkington 5M5W
On the Park Bench, Dane 3M3W
The Florist Shop, Hawkridge 3M2W
The Twelve-Pound Look, Barrie 1M2W
America Passes By, Andrews 2M2W
Where But in America, Wolff 1M2W

Serious Plays—

The Bishop's Candlesticks, McKinnell 3M2W
Cathleen Ni Holihan, Gregory 3M3W
Miss Civilization, Davis 4M1W
The Man of Destiny, Shaw 3M1W
The Finger of God, P. Wilde 2M1W
The Traitor, P. Wilde 7M
In the Net, P. Wilde 3M
The Brink of Silence, Galbraith 4M
A Night at An Inn, Dunsany 7M
The Rising of the Moon, Gregory 4M
The Captain of the Gate, Dix 6M
Two Crooks and a Lady (In Harvard Plays) 3M3W
Tradition, Middleton 1M2W
The Clod, Beach 4M1W
Solem Pride, Leighton 9W
Trifles, Glaspell 3M2W
'Op-o'-my-Thumb, Fenn & Pryce 1M5W
The Boor, Tchekov 2M1W

Fantasies—

Will o' the Wisp, Halman 4W
The Maker of Dreams, Down 2M1W
The Wonder Hat, Hecht & Goodman.....3M2W
Hunger, Pillot 4M1W
The Glittering Gate, Dunsany 2M
Three Pills in a Bottle Field 5M4W
Cinderella Married, Field 2M4W
Lima Beans, Kremborg 1M1W
The Trimplet, Walker 2M3W
Nevertheless, Walker 2M1W
The Turtle Dove, Oliver .....7 either M or W
A Minuet, Parker 2M1W

A list of suitable long plays will appear here soon.

Frederick Packard.

Foundation Facts

Completed plans for the final phase of November 14 to 24 in the Unitarian Foundation's effort to raise $1,300,000 for denominational agencies call for an active participation from the young people of the denomination.

In many parishes of the United States and Canada the youth of the church will be called on during the next four weeks to assist in distributing Foundation material, to aid the committee workers in their solicitation and to offer their assistance in the many phases of local participation. The young people, in this way, may show their willingness to help in the effort for a greater church and further prove to many of the older parishioners that their interests lie not only with the work of their department but with every activity of the church.

The Young People's Religious Union ranks among the important constituents of the effort. From the $1,300,000, this organization is to receive $10,000 annually during the five-year period ending in 1930. This sum is to be used in the organization of new chapters and in perfecting the work of the general offices and secretaries.

A recently completed summary of the present status of the Foundation shows that 21 churches which were not participants in the 1920 campaign have thus far come forward with pledges while 31 churches have exceeded or equalled the amount pledged before.

Among those churches not participating in the campaign are two who have come into the Fellowship only recently, two that are new since 1920, one which has no settled minister and one summer parish. These are located in all parts of the country and in Canada.

The four regional offices of the Foundation, located in Boston, Mass.; New York City, Chicago, Ill., and San Francisco, Calif., are now in operation with a district director in charge of each office. Speakers' bureaus have been arranged in all of these offices, and already many of the prominent ministers and laymen of the denomination have been called upon to address parish meetings in the interest of the approaching effort.

In addition to these speakers, the directors, themselves, in many instances have visited the ministers and church committees preparatory to the opening of the intensive period.

Dr. Walter Reid Hunt has recently completed a tour of the Southern states, visiting the most important Unitarian churches and Rev. Clifton M. Gray, who has assisted Dr. Hunt in this section, is still in the field.

Reports from all parts of the country are most favorable and indicate that practically all of the 364 churches of the continent will take part at this time in assisting to carry the effort to a successful completion.

In the general headquarters of the Foundation at Boston, Capt. Hilton H. Railey, director, is supervising the activities of the sectional directors and assisting them with the preliminary work. From this office also has been sent a complete plan of work and sample publicity stories to all ministers of the denomination.

A comprehensive booklet, giving in detail the benefits to be received through this effort, is soon to be sent out to members of the fellowship and special wayside pulpit posters have been prepared for use during the three weeks that precede the opening of the final phase.

The first issue of the Unitarian News Letter, official publication of the Foundation was released several weeks ago for distribution from the churches. Not only news of the Foundation but also general items of interest from the fellowship are contained in this miniature newspaper, of which Mrs. Jessie E. Donahue is editor. Other issues are to appear in the early future.

The opportunity for real assistance to the denomination, which is presented at this time, is an unusual one. Every member of the denomination can help and it is with sincere pleasure that the officers and directors of the Foundation are looking forward to the work of the Young People's Religious Union.

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LAST OPPORTUNITY!

We hope that our subscribers will stay with us and that this is not the last copy of PEGASUS you will receive, but nearly 200 copies were sent out during last month and again of this issue to subscribers who have not renewed. Of course, there is an annoyance about renewals, but if that inertia is lacking with you, in the event you have not already renewed we are forced to inform you that your name will be crossed off our mailing list. Honestly, dear readers, that is the very last thing we want to do, for we want to have every member of the YPRU, and every young person and all interested in the young people of our liberal churches to read PEGASUS. We are sure that if you cannot afford to renew your subscription a way can be found for you, if you will let us know. This money question is one we wish we could avoid, for nothing would please more than sending PEGASUS widespread, but our financial status is still doubtful, all bills are paid but new subscriptions and renewals must provide for the issues to come. If PEGASUS is worth having please henew your subscription, and if you have already renewed, interest the other members of your society and be a worker for PEGASUS. We want to hear of societies which have subscribed 100% of their membership for PEGASUS.

Jenkin R. Hockert, Circulation Manager.

LOCAL STATIONS

Boston and All Points West

The Town and Gown Club opened the season on Tuesday evening, October 26, with a dance at Unity House. Two hundred students and Y. P. R. U.ers were present. "Ginger" Frederick, Radcliffe, 1927, is chairman of the Town and Gown Club for this year.

An Aroostook Federation was formed on October 2 at a young people's session of the Aroostook Conference held in Houlton, Maine. Violet Buxton of Fort Fairfield, Maine, is President. Arthur W. Olsen was the speaker of the occasion and instrumental in forming the Federation.

A new Y. P. R. U. soiety has been formed in Middleboro, Mass.

The Springfield, Mass., Young People's Society have adopted an original and effective method of raising money. They sent out cards to all members of the parish asking them to save their old paper. This was then collected by a man with whom they had made a business arrangement, and receipts given by the collector. These receipts were then sent to the young people who realized a large sum of money for their local treasury.

A 1926 Shoaler, Robert Doble, President of the Young People's Society in Beverly, Mass., lost his life in an automobile accident in October. Robert had attended the Shoals Reunion in Brookline, Mass., on September 10, working hard to help the committee get the hall ready, and entering with great enjoyment into the evening's fun. He will be greatly missed by all of us who knew him.

The Wi-lo-se, (Wisdom, Love, Service) Council of Young People in Jacksonville, Fla., have drawn up a stimulating program for their year's forum. The general subject is "Youth" and the weekly discussions will be on:

The Youth Movements of Today

Youth Looks at the Church.
The Rise of Modern Youth.
The Revolt of Modern Youth.
The Struggle of Modern Youth.
The Challenge of Modern Youth.

The Youth Movements of America

Girl and Boy Scouts
The Fellowship of Youth for Peace.
Pioneer Youth.
The American Negro Youth.
The Y. P. R. U. and Other Religious Youth Movements.

The Youth Movements of the World

Pan-American Youth Movements.
Pan-British Youth Movements.
Pan-European Youth Movements.
Pan-Asiatic Youth Movements.

Jamestown Townsend Club opened its year with a corn roast in honor of the return of their minister and his wife, Mr. and Mrs. von Stilli. Twenty-eight were present.

The Chicago Federation held its initial meeting of the fall at 105 S. Dearborn Street, on October 7th, for the purpose of planning out a course of action for the year. With the exception of All Souls, all the different member churches were represented. It was decided to hold four regular get-togethers of the Federation as a whole—two in the fall, before Christmas—one during Young People's Week, in February, and a fourth in the spring, prior to the Clear Lake Conference. Furthermore, if prominent speakers or men and women of note are in the city and it would be possible for us to take advantage of these events, the secretary of the Federation has arranged to keep the member groups posted and put up notices on the bulletin board at headquarters. Thus on the occasion of the visit of Dr. Morgan, President of Antioch College, to Chicago, the invitation has already been extended to any who can be present to hear him at the Peoples Church, the exact date to be announced through the Federation channels later.

The dedication of the new Peoples Church—under the dynamic leadership of Preston Bradley—will be another opportunity for us to turn out in goodly numbers to take part in an event which should be a memorable one in liberal church history.

It is hoped that the young peoples organizations outside of Chicago and its suburbs may take an increasing interest in the Federation and what it is trying to do. Our Mid-West Secretary, Eleanor MacGregor, is making two rather extensive trips this year with the idea of meeting the groups in Minnesota, Iowa, Wisconsin, Kansas, Missouri, Oklahoma, Indiana, Illinois, and perhaps up across the line into Canada.

From Denver comes news as follows:

The first meeting of the Denver Y. P. R. U. was a Star Island Rally and Supper, with talks on the last summer conference by former delegates. It was a grand success—September 19.

October 3rd, we had a very enthusiastic open discussion around the supper table, which was set like a large "U." After singing the Y. P. R. U. song, several members responded to the question, "Can We Live Unto Ourselves Alone?" There was much interest shown, though all took the side that we surely cannot.

The candle light service was read by the light of two tall candles at the head of the table.

Again, in "The Louisville Unitarian" of the First Unitarian Church, we find:

The first social gathering of the young people of the church will take place Sunday evening, September 26th.

From Iowa City, Betty Meade writes to say that fifty people attended the first big party of the year and had a fine time. Horace Bridges of the Chicago Ethical Society, was the speaker. He had spoken on the afternoon preceding Y. P. R. U. on the topic of what happens to a college student's faith. He continued later with impressions of Scandinavia and Great Britain and with a discussion of the present European attitude toward Americans. The name of the Iowa City group, by the way, is the "Fireside Club."

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PEGASUS

Official Publication of the
YOUNG PEOPLE'S RELIGIOUS UNION
Published nine times a year at
UNITARIAN HEADQUARTERS
299 Madison Avenue
New York, N. Y.

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Vol. II **NOVEMBER, 1926** **No. 2**

Subscription Price ..... $1.00 a year

The Power of Example

An Editorial

Everyone of us—unconsciously perhaps—is a follower of someone's example. We may follow the lead of some particular figure in history whose example or character particularly appeals to us. We may choose some outstanding person of the present day, or we may take as our pattern someone closely associated with us in our daily life. Each of us in his own turn is setting an example to somebody somewhere. We may never know on whose life our daily conduct and attitude are exerting an influence, but we may be very certain the chances are strong that someone is taking us for a model.

Therefore, it is up to each of us to conduct his daily life in such a way that he may always exert a constructive influence. Let us be cheerful, faithful to duty, and above all, appreciative. Appreciation is the fairest flower that grows on the vine of human character; it makes us see the viewpoints of our fellows, and unites us in a closer bond of human brotherhood.

Let each of us then ponder on these questions. Are we setting an example of living that others may safely follow? Do we always play the game according to the rules of true sportsmanship? Is our business ethics sound? Are we kind and considerate of our fellows? Is our procedure setting safe guide posts to those who are coming after us? Do we appreciate and take a friendly interest in the problems of those around us? Do we always show the traits of kindliness, justice and understanding? For it is thus that the true character is developed.

The great figures of history have been great because of their characters, and not because of their material achievements. Abraham Lincoln shines down the ages not because he became president, but because he gave to the world the highest example of human kindnss, understanding and right living since the Carpenter of Galilee, who, in turn, is great not because of any fancied divinity, but because in him the light of character burned the brightest.

That we may always give the best example to those around us, let us follow those immortal words of Shakespeare: "*To thine own self be true; and it shall follow as the night the day that thou cans't not be false to any man.*"

William N. Chew.

(*Continued from Page Five*)

The Pacific Coast announces the following objectives for the Y. P. R. U. year:

October—Affiliation with Central Y. P. R. U.
November—Co-operate in Unitarian Foundation Drive
December—Christmas Pageant.
January—New Year's Resolutions for a Stronger Y. P. Society.
February—Young People's Sunday and Week.
March—Membership Campaign.
April—Triennial in San Francisco.
May—Choose delegates for Star Island, or one of California Camps.

The following is the program of the Boston Federation for the first half of the year:

Oct. 10—Religious Meeting.
Speaker, Dennis McCarthy, "Catholicism."
Oct. 12—Hike, Blue Hills.
Oct. 29—Hallowe'en Party, First Parish Church, Dorchester.
Nov. 14—Religious Meeting at Y. M. C. U.
Speaker, Rev. W. F. Wunsch, "What Is the New Church?"
Regular Fall Business Meeting.
Dec. 10—Play and Dance Y. M. C. U.
Dec. 12—Religious Meeting at Y. M. C. U.
Speaker, Rev. Charles R. Joy, "What Is Unitarianism?"
Jan. —1927 (Date to be announced).
Winter Carnival.

On October 12th the Parker Union of Woburn, Mass., and the Reading, Mass., Y. P. R. U. held a joint picnic at Woburn.

Melrose, Mass., Y. P. R. U., at its regular meeting on October 17, had as its speaker, Mr. Roy N. Cushman, Director of the Metropolitan Chapter of the American Red Cross. Mr. Cushman spoke on the subject of "The Work of the Red Cross During Disasters," specially mentioning the late Florida disaster.

The Atlanta, Ga., Y. P. C. U.-Y. P. R. U. reports in the Universalist Herald, "Vacations are fine things, but we got tired of ours and held our first meeting a month early." That is the proper spirit, Atlanta.

(*Continued from First Page*)

geneous population has some excellence peculiarly ts own, to be incorporated into the making of he American ideal. Similarly we know that each of the seven great religions has some unique ex-ellence which it may contribute to the enrich-nent of all the rest, receiving in return the mani-old contributions of all the others toward its wn enhancement. Real unity, therefore, is not o be reached by obliterating unlikenesses nor by he effacement of the separate religions in a cos-nopolitan or universal religion. The thirteen olonies did not efface themselves when they greed to unite in the new nation of the United tates. Neither will the historical religions efface hemselves as the prelude to world-unity in re-igion. One religion for everybody is surely a hallow and vain expectation. On the other hand t is reasonable to expect that there will be a teady increase of agreement on debated re-igious questions, just as in the field of natural cience unanimity has already been reached on nany a disputed issue. Through the conflict of pinion among minds governed by respect for cientific method a body of truth has been estab-ished among scientific men subject to revision in he light of new facts or of new light on old acts. And when theologians shall have risen to he plane of scientific men, then theology, the cience of religion, will take a place which it as only theoretically acquired. But even then, o one need fear uniformity, because no matter what the measure of unanimity attained, there will always be, in a growing world, a residum pon which agreement remains to be realized.

There is, then, a fundamental and inexorable ondition upon which the realization of religious nity depends, namely the abolition of all sec-arian claims and aims for the sake of an organic unctioning of all genera and species of religion nalogous to that of the branches, twigs and eaves of the tree.

Of course, we are immeasurably removed from ulfillment of this prerequisite.

Nevertheless, as at Philadelphia in 1787, the ream of political unity was realized by the vol-ntary self-subordination of the separate colonies o the higher whole of the United States, so also, y a like obedience of the separate religions to he law of organic oneness, will the dream of a eligious unity, be eventually realized. But the eparate religions will have to wait for it, just as hose thirteen jealous colonies had to wait for he one nation of the United States. And those eligions will wait in vain for that consummation nless, like the independent colonies, they learn o subordinate themselves to the higher whole of vhich they are only parts.

Finally, it should be realized that in our search or unity we cannot hope to unite all people in ne religious fellowship. Let us be clear on his point and avoid over-reaching our aim for vant of clarity regarding it. For it is possible o unite in one religious fellowship only those vho wish to live upward toward the ethically erfect society. Those who prefer to live the ownward life of irreligion cannot be fellow-hipped while that choice persists, because mor-lity excludes immorality by an irreconcilable ntagonism. Love cannot have fellowship with hose who hate; just men cannot be linked in acred union with oppressors; the consecrated nd continent cannot fraternize with the indif-erent and profligate. We are bound to dis-nguish things that differ and not swamp all ense and sanity by a refusal to recognize essen-tial differences. On the other hand, remembering that in the best of us there is something bad and in the worst of us something good, remembering, too, that the most immoral man is not always so but has his moments of moral vision—we are bound to help him qualify to enter the fellowship of imperfect souls whose polestar is the perfect.

What Do You Think?

To the Editor of Pegasus:

At present membership in the Y. P. R. U. is limited to young people's groups and no provision is made for individual membership. I would like to suggest that a new form of membership be created in order that the question might be thrown open for discussion among the readers of PEGASUS. The form of membership I suggest is that any young person interested in the ideals and purposes of the Y. P. R. U. may become a member. That each member be sent a copy of the official publication of the Y. P. R. U. (Pegasus), and that an annual membership fee be charged. I would not discontinue the society membership and would allow the existing government plan to continue, whereby each society send delegates to the annual meeting. The reasons for the suggestion are as follows: The membership of the Y. P. R. U. would be definite and ascertainable, where now is entirely a question of how many members the groups affiliated have from time to time; it would provide for a definite income, instead of a reliance on donations of every sort; it would bring to the attention of the individual the fact of membership in the Y. P. R. U., instead of as at present, membership in the affiliated group makes the individual a member whether they realize the fact or not; it would place in every member's hands a copy of the official publication, instead of having a small subscription that we only too well realize does not reach a majority of our membership. These are only a few of the reasons that could be advanced, and I hope by this letter to stimulate discussion on the subject.

Very truly yours,

Jenkin R. Hockert.

(*Continued from Page Seven*)

The new Heights Forum of Brooklyn Heights, Brooklyn, N. Y., a new venture sponsored by and under the direction of the Old Fort Club, began most auspicously at its first meeting on October 17th. A prominent speaker, Mr. Norman Thomas, Director of the League for Industrial Democracy, gave the address of the evening. His subject was, "The Challenge of Waste," and opened up much interesting discussion. Opening remarks as to the purpose of the forum and the plans for its future meetings were made by the presiding chairman, Homer M. Rockwell.

Priscilla Harding, chairman of the Sunday evening program of the Old Fort Club, is in charge of procuring speakers for the future forum meetings.

On October 31st, the second meeting of the forum was held and Mr. Kenneth McGowan, president of The Actor's Theatre, spoke on the subject, "What Is An Actor's Theatre." The Forums have become very popular, not only among the young people, but the older people as well.

WHAT NOT?

Sparks from the Heels of Pegasus

These lines, by Mabel-Louize Arey "To the Groom of Pegasus," are fashioned with a simple charm that brings delight to this hostler's heart:

Were I, my friend, a Socrates,
Or singer sweet, like sainted Will,
I'd send you verses—not like these!—
With magic to inspire and thrill.

The alchemy of poet's brain
Can turn to gold all common things,
Can beautify a gnawing pain,
And give to humble phrases wings.

A poet sets his fancy free,
And finds new names for all he sees.
A spade is just a spade to me,
And trees, alas, remain but trees!

The poet sings immortal lays
That echo on through endless time.
My halting brain its thought relays
In feeble and imperfect rhyme.

But still, through struggle, verse is brought,
And still my heart attempts to sway,
Through medium of lofty thought,
The thought of those who come its way.

* * * * *

We should like to have emulated Jenk Hockert's acrobatics with the word PEGASUS in last month's issue, but

W e
H ave wasted
A ltogether
T oo
(—) much time
N ow,
O ver
T his.

* * * * *

"WHYSPERYNGS," a Ioly satire by that yong gentilman, Fredde T. McGille, Jr., whos wit enlumines thise pages from mone to mone:

A royal dame has crost the foame,
A quene has sayled the sea,
And fayn wod I tel more, but that
She scorns publycitee.

They seye a croun with jowels fayre
Sets off a shyngle-clyppe;
And rond hir nekke lye stryngs of perle
Enow to synk a shyppe!

They seye she brought a flock of maydes,
Hir kyddes, and everich-thyng;
Nor left a soule to rule at home—
Excepte, y-wis, the kyng.

They seye she wears a scole-girl blushe,
Is charme it-selve, in toto;
And this, for-soothe, may be quyte ryght—
I've only seen hir photo.

Al this I tel in confydence,
Betwyxt thy-selve and me;
For ladyes hate to be observed,
And scorne publycitee.

* * * * *

One is reminded of the fact that as the spelling of words has altered since the days of Geoffrey Chaucer and Edmund Spenser, so pronunciations, too, have changed; they are changing so rapidly today that only the most carping of pedants would attempt to apply a touchstone to the English tongue.

Nevertheless, though we may regard ourselves as not in the least captious, and without being aware of it, all of us take the usage of words and their pronunciation as a means of classifying our latest acquaintances. Such a classification, to be sure, can be only cursory. A vulgarian such as myself, for example, would call those people "high hat" who pronounce "been" as if in reference to the legume so delectable to the Bostonian palate, and who linger upon every letter in the word "again." Perhaps this tendency grows out of (what may be) a proper desire to retain (what may be) the original pronunciation. Obviously, I don't know. But I've always felt that only an Englishman says "been" and "again" in the way I've suggested and acts really natural about it.

I have the utmost respect for those who articulate according to Webster, Worcester, Walker, or what-not, (advt.). On such matters, to some extent, hangs this civilization of ours. But what is true about more vital affairs of the world is also true about language: laws conform to custom, and the heterodoxy of today may very well become the orthodoxy of tomorrow.

Recently I passed a most entertaining evening with a lexicon of ten thousand words often mispronounced, not more than a thousand of which, however, the compiler of the volume could have charged to me. A few of my blunders I confess in the following rhyme. I suppose that with the exception of one or two peculiar and obvious errors, the common pronunciation of these words is not the lexicographer's:

I'm a truly fond admirant of the bird who says "aspirant." I'd say "asp'rant" myself though, understand. I trust you don't "exactly" mate my way of saying "acclimate," nor make the same mistake about "brigand."

I'm still a trifle chary every time I say "vagary" (it's difficult for me to change my style). I persist with childhood biases, for instance, take "aliases." I even miss "abd-O-men" by a mile.

I've thought that "mineralogy" should end as if in "ology," and that the word is "pretence," not "pretence." And were you to call me "ribald," if it didn't rhyme with "pie-bald" I wouldn't know enough to take offence.

A distressing fault of mine is the way I say "rapine." But there's one who gives my neck a grievous pain: he's the zany we've all seen, speaking of his having "been," and of going there (I hope he does) "again."

* * * * *

Bear with us, good friends, if still we persist with foot-notes about the Shoals.

About fifteen minutes past two of a Thursday afternoon in July a new and significant phenomenon makes its appearance on Star Island. Four out of every five Shoalers change, as if by the rubbing of a magic lamp, into Autographters. This phenomenon is accompanied by what seems to be a sudden flaming interest in the poetic opera of Uncle Oscar Laighton, as contained in a little green book called "Songs and Sonnets." While the muzzles of many pens threaten from every side, you write upon some page of this book the name of your favorite columnist, or your favorite to win the tennis cup, or whatever you happen to be, and in a moment of remarkable inspiration, scrawl after it the four numerals 1, 9, 2, 6, in the order named.

Nothing more. But what is there further to write? No more is needed. For in the chimney-corner reminiscences of later years each one of us may take his little green book and once again forgather with the friends of his youth, though they are but names on yellowed leaves of thin, melodic verse.

"With eyes grown dim I kneel to brush aside
The flowering vine the stone's faint letters hide."

The names upon the margins may even be forgotten, but coupled with them is a romance indelibly printed upon the stone of memory. It is enough, assuredly, that each of us may say, "There were these others, too, who watched with me at dawn as the blood-shot eye of the sun opened cautiously over old Smutty Nose; there were these others who stood by my side and saw it close again the while a girl's sweet voice lulled the day to sleep."

HANS AXEL WALLEEN.